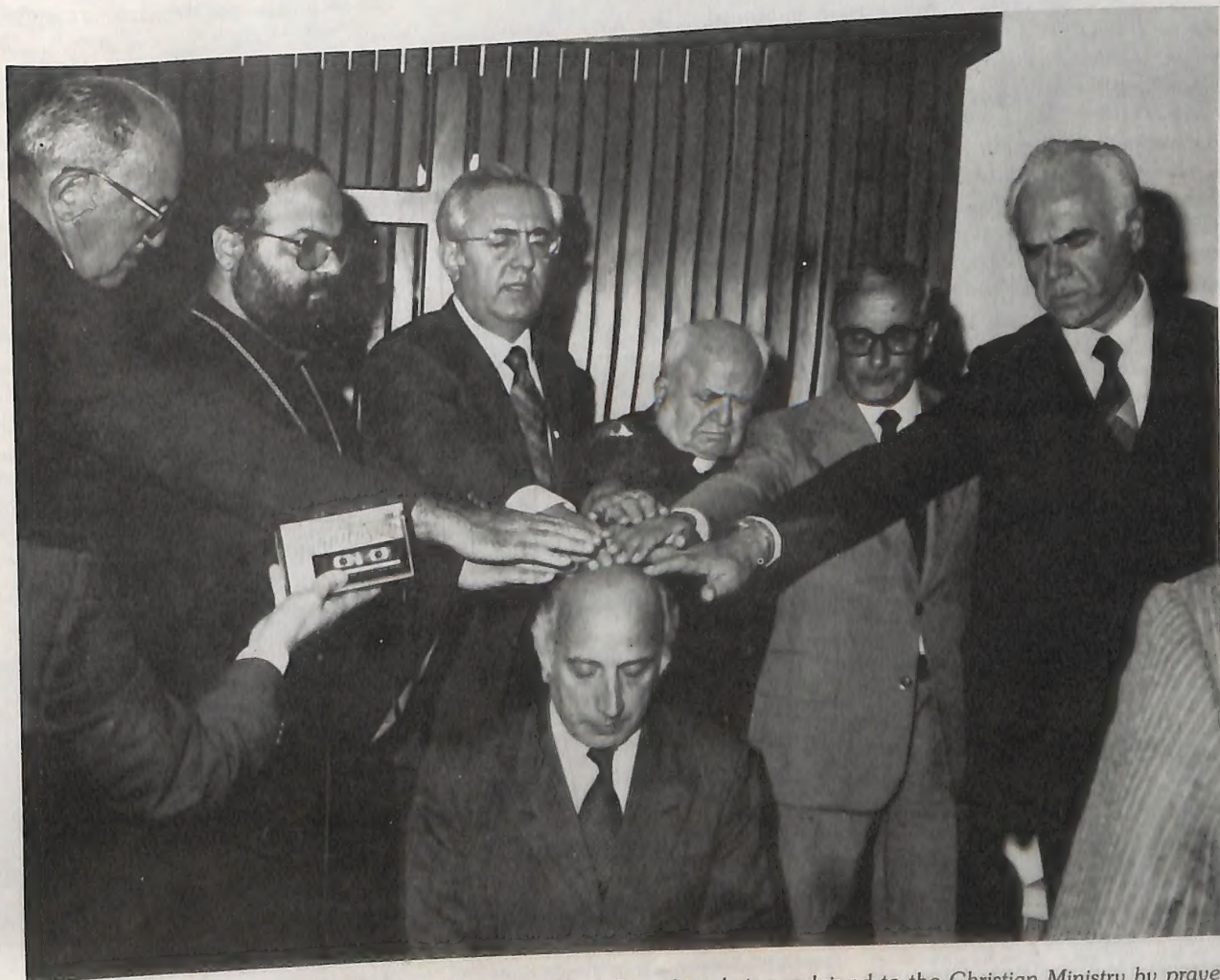


# AMIAA NEWS

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**Editors:**

G.H. Chopourian  
M.B. Janbazian

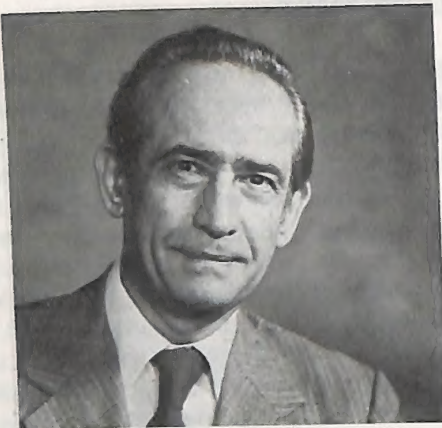


Ordination in Montevideo, Uruguay: The Rev. Dr. Obed Boyadjian being ordained to the Christian Ministry by prayer and the laying on of hands (see story on page 8).



# RELUCTANT ACCEPTANCE

— G. H. Chopourian



G. H. Chopourian

The Armenian Evangelical Reformation is a historical reality. Last July 1st, it rounded up its 140th birthday. The unbelievable progress of the Movement between 1846 and 1914 was tantamount to being a miracle. The chart below shows the growth inside 68 years.

The Armenian Genocide and the Exodus, ultimately, of Armenians from their homeland after 1918, dispersed the Armenians all over the world. But, in a sense, what happened was similar to the experience of the disciples of Jesus Christ who, upon being persecuted in Jerusalem, went on to Samaria, Asia Minor and Europe spreading the Good News of salvation unto the uttermost parts of the world. Similarly, the Armenian Evangelical Movement dug its roots in the United States, Canada, France, Armenia, Greece, Cyprus, Australia, Brazil, Uruguay, Argentina, Iran, leaving only three very weak churches in Istanbul, Turkey.

There has always been need for reformation and renewal in the Armenian Church over the centuries. Reference has been made by many authors to the Paulician and Tondrikian Movements which appeared in the 7th through the 12th centuries. Conybeare has a classic text on the Paulicians, giving the beliefs and practices of the Armenians of the Movement. Even an author in Soviet Armenia published a serious study and critique of those two Movements. The beliefs outlined are related to biblical developments in England and Europe. In fact, a number of authors have claimed that the Move-

ments were the forerunners of the Protestant reformation.

The Armenian Evangelical Movement is not only a reality, but has also made immense contributions to Armenian existence. This is acknowledged, though in a reserved manner, by Puzant Yeghiayan in his *The Separation of the Armenian Denominations*. He cites five major contributions the Evangelical and Catholic denominations have made to the nation:

1. Wide and productive relationship was made possible with western culture and religious bodies;
2. The educational and cultural projects of the denominations greatly enriched the educational, publication, literary and professional life of the nation in general;
3. Indisputably, the humanitarian activities such as health projects and care of orphans did enormous good;
4. The Armenian denominations were conscious of their responsibilities which are demonstrable by reference to their participation in the fight for independence;
5. The Armenian reformed elements, though indirectly yet effectively, impacted on the Armenian Church to consider the importance of reformation.

The Rev. Yeghia Kassouny, in a booklet being published entitled, *The Contributions of Armenian Protestantism to the Armenian People*, cites twelve solid contributions that evangelicals have made to the nation. Dr. G.H. Chopourian, in

his *The Armenian Evangelical Reformation - Causes and Effects*, cites ten reasons. All three authors agree practically on all the contributions cited by each other.

Despite all these wholesome effects, there is still a reluctant acceptance of the Armenian Evangelical Movement based on old cliché arguments of separatism, non-Armenianness, piousness, etc.

The Armenian Church is losing a great opportunity in its failure to recognize the evangelical reformation as a necessary instrument for good and utilizing it for the uplifting of the spiritual, moral and ethical character of our people.

While the reluctant acceptance continues, sometimes in the form of derision, greater numbers of Armenians, members of the "Mother" Church, are slipping away from the Armenian Church. The total of the Armenian Evangelicals in the United States is under 20,000. But we have evidence to demonstrate that more than 20,000 have left the "Mother" Church to find spiritual solace and contentment in the Plymouth Brethren, Brotherhood, Nazarene, Baptist, Congregational, Methodist, Presbyterian, Episcopalian Churches and even in Seventh Day Adventist, Jehovah Witness, Waldensian, Christian Science and other sects.

When will the leadership of my "Mother" Church wake up and call all these elements together into a Reformed Armenian Church so that we can all find happiness instead of looking at each other with disdain or reservation?

	1846	1872	1914
Churches	4	76	137
Communicant Members	140	4,632	13,891
Protestant Community	1,000	19,471	50,900
Ministers and Evangelists	1	106	179
Teachers	0	500	850
Primary Schools	0	222	369
Primary School Students	0	5,080	19,400
Sunday School Pupils	0	8,790	22,700
Annual Contributions for Church Work	0	\$12,139	\$192,000

By 1895, there were eight high schools for girls, two colleges and one Collegiate Institute. There were eight colleges, five seminaries, and forty-four high schools with boarding departments spread over Cilician Armenia, whose population was variously estimated from 1½ to 2½ million.

# REFLECTIONS ON AN ANNIVERSARY MILESTONE

**Editor's Note:** In observance of the 140th anniversary of the Armenian Evangelical Church, the November, 1986 issue of Chanasser featured a series of pertinent articles contributed by prominent Armenian Evangelical pastors and leaders from different parts of the world.

We are pleased to present below the summary of some of the articles in that special issue of Chanasser with the hope that they will enhance our readers' understanding of the history, mission and current challenges of the Armenian Evangelical Movement.

We commend the Christian Endeavor Union of Syria and Lebanon, the publisher, and Mr. Aram Sarkissian, the Editor of Chanasser for faithfully publishing the Chanasser under difficult circumstances caused by the ongoing war in Lebanon.

## WITH THE PERSPECTIVE OF EXISTENCE

—The Rev. H. P. Aharonian

The church of Christ has three branches: Catholic, Orthodox and Reformed. The Armenian Catholic Church with its Pontifical accord belongs to the first. The Armenian Apostolic Church with its orthodox posture belongs to the second. The Armenian Evangelical Church belongs to the third, the Reformed Family.

Reformation is the basic feature of the church. A church that considers itself to be perfect, is actually a petrified church.

The present era is the age of the Ecumenical Movement — the age of church unity and uniformity, with the sense of One Saviour, One Lord, and One Mission. The Armenian Evangelical Church in the Middle East as an independent Church, has always been an aspirant for Ecumenism within our nation.

The Church is the creation of God, it is the body of Christ and the dwelling place of the Holy Spirit. The Armenian Evangelical Church is neither Congregational, nor Presbyterian, Lutheran or Protestant. It is Armenian Evangelical with its national and cultural identity, its constitution and regulation.



The Rev. Hovhannes Aharonian

## The Inspirational Corner

### LOVE

— Dr. Arra S. Avakian

**Editor's Note:** The editor came across a lovely article on love by Dr. Arra S. Avakian, a Massachusetts born mathematician and physicist. Impressed with the content of the short article by a layman, the editor presents it to the attention of our readers. Dr. Avakian is a researcher, writer, lecturer and teacher who is also known for his interest in Armenian culture and heritage with a reference text used in public schools to his credit entitled, *The Armenians in America*. Married to the former Georgia Keosaiian, the couple have five children.

"So faith, hope, love abide, these three; but the greatest of these is love."

[I Cor. 13:13 (RSV)]

The Christian ethic proclaims the primacy of love, as a force for good. Christian love is the highest form of

human behavior. It is selflessness in its most complete sense. It has no equal in motivating man to act for the benefit of fellow men.

The wisdom of man in his social and cultural evolution has recognized the power of love. "Love rules without a sword. Love binds without a cord" (source unknown). "Love sought is good, but given unsought is better" (Shakespeare). "The great tragedy of life is not that men perish, but that they cease to love." (Maugham).

The Christian Bible abounds with exhortations about love. In several books we find, "You shall love your neighbor as yourself."

Christian love leads to forgiveness. True forgiveness means also to forget. There is no forgiveness in the heart of him who says, "I have forgiven him for the evil he committed against me, but I shall

never forget it."

Love and forgiveness can be only rewarding. Attributed to Abraham Lincoln are the wise words, "I destroy my enemy when I make him my friend."

"If you have faith and doubt not . . . it shall be done unto you" (Matthew 21:21).

#### Commentary on Faith Giving

There was a knock on the door. Answering, the missionary found one of the native boys holding a large fish in his hands. The boy said, "Pastor, you taught us what tithing is, so here—I've brought you my tithe." As the missionary gratefully took the fish, he questioned the young lad: "If this is your tithe, where are the other nine fish?" At this, the boy beamed and said, "Oh, they are still back in the river. I'm going back to catch them now." (From *Windows to Truth*)



It is said that the Armenian Evangelical Church failed in its original mission, and that the best solution is to go back. How can a Church fail, when the Word of God is still preached, the Holy Spirit inspires and Salvation occurs?

The Armenian Evangelical Church in the Near East has never felt failure, nor has it considered to return to a non-reformed church. It is itself in the process of reorganization. The important thing is to remain faithful to its mission.

### IN OUR DOGMATIC STRUCTURE THE MISSING EMPHASIS

— The Rev. H. N. Karjian



The Rev. Hovhannes Karjian

There are three Creeds of Belief in our evangelical worship service and publications. The Apostolic Creed which starts in the first person singular, "I believe. . .," the Nicene Creed in the first person plural, "We believe. . .," and the Armenian Evangelical which also starts in the first person singular, "I believe. . ."

Missing in our doctrinal structure is the emphasis of belonging to a group, the correction of which will be positive in our efforts to keep church unity.

The emphasis of Evangelicalism on the personal voluntary aspect of faith must neither be considered to be "individual worship" (individualism) nor separatism. "Individual worship" and "togetherness worship" go together. It is high time to recognize the value of this missing emphasis in the Armenian Evangelical faith.

The 140th Anniversary of the Armenian Evangelical Church is a proper time for the reconsideration of the grammar of our Creed in order to have the ability to proclaim, "We believe. . ."

### THE DISTINCTIVE ROLE OF ARMENIAN EVANGELICALS IN OUR NATION

— The Rev. Daniel Sahagian



The Rev. Daniel Sahagian

The values that our Evangelical fathers followed were:

(1) The Love of Christ, (2) the Love of God's Word, and (3) the recognition of the Bible's supreme authority. Our nation has a special need of us Armenian Evangelicals. It is our responsibility to be a living example of God's Love in our nation. This is possible only if we are willing to grow in God's Word.

A forgotten practice is the necessity of Communion with God — giving special time each day to communicate with God. Neither must we forget the fundamental facts of repentance and rebirth.

It is necessary to return to these spiritual values by which we were recognized during the beginning of the Armenian Evangelical Movement, augmented by our identification with our nation's heritage and cultural values. But especially to remember the cause to which we were called.

### THE ARMENIAN EVANGELICAL CHURCH IN NORTH AMERICA

— The Rev. Dr. Vahan Tootikian

In North America the first Armenian Evangelical Church started in Worcester in 1881, where also the Armenian Evangelical Union of Eastern States was established in 1901. In 1908 the Union of Armenian Congregational Churches in California was established, which later became the Armenian Evangelical Union of California.



The Rev. Vahan Tootikian

In the space of a short period, the Armenian Evangelical Churches in the States had established Christian Endeavor Societies, Bible Study Groups, Women's Guilds, Christian Education Committees and Sunday Schools.

In 1971 the two Unions were merged to form the Armenian Evangelical Union of North America for the propagation of the Kingdom of God.

The Armenian Evangelical Union of North America takes pride in the founding of the Armenian Missionary Association of America (AMAA) on July 7, 1918 in Worcester. The AMAA is the golden link that unites the Armenian Evangelicals all over the world.

### THE ARMENIAN EVANGELICAL INHERITANCE

— The Rev. Edward S. Tovmassian



The Rev. Edward S. Tovmassian

As Armenians, and in particular as Evangelicals, we have an identical and rich inheritance towards which we may have two different attitudes:

—The first one would be to underesti-

mate the value and importance of our heritage, forget it or deprive ourselves of its richness;

—The other is to properly appraise it, be proud of it, cherish it, and keep it with tenderness.

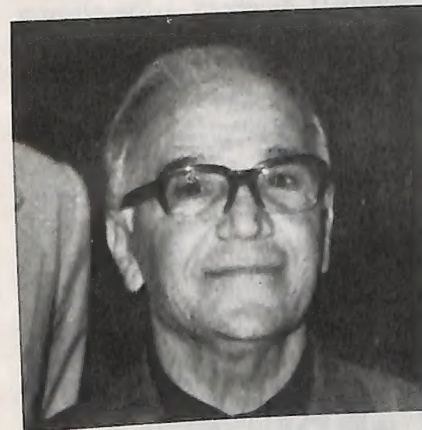
It is a valuable, wonderful and glorious inheritance because it is based on Christ's Gospel, the Good News of Salvation.

This is the faith that gave birth to the Armenian Evangelical Movement in the first half of the 19th century, which in time grew and spread all over the world.

Our fathers lived and died in the belief that the Movement will continue in its growth. Today, we are the vital link in the continuation of this Movement.

### THE ARMENIAN EVANGELICAL MOVEMENT AND THE REAL EVANGELICAL

— The Rev. Samuel Bakkalian



The Evangelical Movement in our nation is from God. It is important that the new generation be aware of the facts that led to the formation of this Movement. They have to know who the founders were, and how high a price they paid to believe and to declare the Truth of the Gospel.

To what degree are we keeping alive our Evangelical Inheritance? What do we mean by Evangelical? To be an Evangelical means to believe, follow, preach, confess and declare the Gospel. We consider one to be Evangelical who regularly attends church, studies the Bible, prays and serves others. We have to make sure, however, that these are not just Evangelical habits without the real experience of Rebirth in Christ.

The Evangelical Movement gave birth to Evangelism: The Movement lives with and stands for Evangelism. It is not a denomination, nor a spiritual association — it is "the Salt and the Light."

### THE CAUSE AND THE PURPOSE OF THE ARMENIAN EVANGELICAL CHURCH

— Rev. Dr. H. A. G. Hassessian



The Rev. H. A. G. Hassessian

The main purpose of the Armenian Evangelical Church has been and still is to witness for Christ, and serve His Church in our nation.

Some claim that the Armenian Evangelical Church failed in its mission and that it is slowly going to its end. This may be an appearance because it is not easy to lead people to become believers.

The alternative is leaning on tradition because by its nature man likes traditions. But, a church relying only on traditions gets stagnant like water that has no newness. The experience of transformation, to move out of traditions, is vital for the existence of a church. The Biblical understanding of transformation is to be newly born in Christ. The Armenian Evangelical Church has the calling to declare the importance of such a transformation to the world in general, and to our nation in particular.

### THE ARMENIAN EVANGELICAL IDENTITY

— The Rev. Barkev Darakjian

In the Ottoman Empire the Armenian Evangelicals were forced to accept the "Millet" name, a designation for a group based on its religious beliefs. But the Armenian Evangelicals were not



The Rev. Barkev Darakjian

separated nationally or racially. They were a group of people within the Armenian Church with their own beliefs.

A case can well be made that the identification of the Church with the State in Armenia was disadvantageous for the Church. With the fall of the Armenian Dynasty the church had no other choice but to carry the political leadership, expanding its energy for political expedencies rather than the spiritual cultivation of the people.

It is important to understand that the basis of national unity is not the church, but race and language. We Armenian Evangelicals must be aware of our identity with the Armenian nation, rather than consider ourselves a "Millet", in the meantime holding firm to our belief that while we can be identified with the nation we cannot grant the church to be identical with our nation because the church is established by Christ and He alone is its Master.

### FOR A UNITY BETWEEN THE ARMENIAN APOSTOLIC CHURCH AND THE ARMENIAN EVANGELICAL MOVEMENT

— The Rev. M. H. Shnorhokian

Unfortunately there is a split in our nation which has caused doubt, distrust and misunderstanding. The roots go very deep.

The Armenian Evangelical Movement did not appreciate the role, value and the services of the Armenian Church. Instead, it criticized it, having reservations towards the political-national tendencies.

The Armenian Apostolic Church, on

(Cont. on page 9)



## HAIGAZIAN COLLEGE HIGHLIGHTS

During the past few months the tension in the area of the city where the West Beirut campus is located has greatly diminished. The Arab Evangelical School, to whom the Mehagian and Webb buildings have been leased, has created a lot of activity in the area.

The plan for the construction of 3 floors on the building of the Armenian Evangelical Center in East Beirut, now being used by the College, has been postponed. A faculty common room has been constructed on the first floor and heating stoves are being installed in the reading room, student lounge and room 205.

The College is finally in possession of the Christian Medical Center (C.M.C.) building. During the past two weeks discussions have taken place between the Administration and the Architect to help the latter prepare the remodeling plans of the building. It is hoped that work on the building can start the first week of January and end by September 1, 1987. When remodeled, the C.M.C. building will be used for Humanities, Social Sciences, Sciences, Biology and Physics laboratories, English and Armenian Libraries. The present campus in East Beirut will be used for the Business Administration, Computer Science and Administration.

Student enrollment in the first semester

of 1986/87 presents the following picture:

1. The total number of students is 197 with 161 in East and 36 in West Beirut.
2. Most of the students in East Beirut are Armenians (151) while most students in West Beirut are non Armenians (27). The number of non Armenian students in East Beirut is expected to grow.
3. There are in all 25 Armenian Evangelical students which is very encouraging.
4. Courses for only few majors are being offered in West Beirut and during the second semester we will offer courses for just 2 majors (Business Administration and Computer Science). On the other hand, in East Beirut, courses for 10 majors are being offered now and shortly we will add Biology and Mathematics majors.
- It is to be noted that we have 6 Armenian majors in East Beirut, which is very encouraging.
5. Enrollment in East Beirut is on a growing path. Most of our students are in the Freshman and Sophomore classes (111 students out of 161).
6. With our short experience in East Beirut, the feeling is that we may eventually have 200-225 Armenian students in East Beirut.
7. We have now a very qualified faculty



Wilma Tcholakian, the Administrative Dean of Haigazian College

in East Beirut which includes 4 foreigners (1 American, 1 Canadian, 1 German and 1 from New Zealand).

Decisions:

1. To allocate a budget of 5,000,000 L.L. (around 80,000 U.S. Dollars) for remodeling the CMC building.
2. To remodel the basement of the Armenian Evangelical Center for use as an Auditorium.
3. Due to the very high inflation rate in the country it was decided to pay an additional salary to all Full Time Faculty and Staff.

— Wilma Tcholakian

## SCHOLARS URGE RELEASE OF ABDUCTED ARMENIAN PROFESSOR IN LEBANON

Forty-eight "concerned scholars" from various parts of the United States as well as Canada, France, Italy, England and Australia have signed the following urgent appeal for the release of Professor Hagop Barsoumian who was abducted a year ago in Beirut, Lebanon.

"It has now been nearly one year since the disappearance in Beirut, Lebanon, of Dr. Hagop Barsoumian, a member of the Society for Armenian Studies, and a dedicated teacher of Armenian history.

"Dr. Barsoumian was professor of history at Haigazian College of Beirut when he was abducted on January 31,

1986. Through his teaching and various publications, he has greatly contributed to the understanding of Armenian history, and had embarked on significant research projects which remain incomplete because of his ordeal.

"We are all united in our pursuit of justice for the Armenian people, and every Armenian can bring his or her share to this national endeavor. We are certain that Dr. Hagop Barsoumian's captors appreciate the contribution that he may bring to the Armenian Cause when he is set free to resume his work.

"As concerned scholars with an abiding

interest in the advancement of Armenian studies and the welfare of the Armenian people, we appeal to his captors — on humanitarian grounds — for the immediate release of our colleague. We pray that Dr. Hagop Barsoumian will be reunited with his family before the end of 1986."

The Armenian Missionary Association of America, founder and supporter of Haigazian College where Dr. Barsoumian taught, prays that God may touch and soften the hearts of those who are holding him and lead to his release. He will be so very useful to us all.

## OUR MINISTRY IN HOLLYWOOD, CALIFORNIA



The Rev. Abraham Chaparian, Pastor of the Armenian Evangelical Church of Hollywood, with the youth workers of the church—Daniel Gogolian (left) and Mr. and Mrs. Hovan Kouyoumdjian (right).



Immigrant Armenians from Iran learning English as a second language at the Armenian Evangelical Social Service Center of Hollywood, CA.

### THE ARMENIAN EVANGELICAL CHURCH OF HOLLYWOOD, CA.

**Editor's Note:** The Pastor of the Armenian Evangelical Church of Hollywood, Calif., the Rev. Abraham Chaparian, has circulated a year-end report parts of which we are quoting for your edification.

"On Sundays we still worship at 4:00 p.m. because we do not have a church building of our own. For all of our Midweek Bible Studies and activities we use different homes. This made our efforts to evangelize the neighborhood and the families less effective. But thanks to the Joint Home Mission Committee (AMAA/AEUNA), now we have a two-bedroom house with a fairly large living room which will be used as an Evangelism Center to reach the children and the young people with the Gospel of Jesus Christ. To help make our outreach efforts more effective, the United Armenian Congregational Church gave us their 1979 Plymouth van as a gift, for which we are very grateful.

We have often said that Hollywood, our mission field, is a rough place to raise a family. The drug pushers and users, the prostitutes on the streets, the purse snatchers and the like seem to be a permanent part of the every day scene. This environment, coupled with the low income for most of the families, places a great pressure on the children, the youth

and the parents to the point many experience a lot of hurt and some families break up. Therefore, we do everything possible to reach these dear people with love and with the Gospel.

In counting our blessings, we are glad and thank God for Mr. & Mrs. Hovan and Ani Kouyoumdjian, who joined us in this God-pleasing ministry to our people in Hollywood. Hovan, who just got married with Ani, will work with our Junior and High School groups.

The leader for our College and Career Group has been Daniel Gogolian for about a year. Last year the average attendance on Friday night Bible Studies was about twenty. Daniel is a dedicated young man and God's blessing to our church.

In our mission to reach our people for Christ, the support of all our friends has been tremendous. Our hearts are filled with gratitude. We thankfully want to mention the Armenian Missionary Association of America, the Armenian Evangelical Union of North America, the United Armenian Congregational Church, the Immanuel Armenian Congregational Church, The Pilgrim Armenian Congregational Church and the First Armenian Presbyterian Church for their encouragement.

### THE ARMENIAN EVANGELICAL SOCIAL SERVICE CENTER

Among the noteworthy Home Mission projects of the AMAA is the Armenian

Evangelical Social Service Center of Hollywood, CA (AESSC), which was established by the AMAA and the Armenian Evangelical Churches of Greater Los Angeles to demonstrate Christ's love through acts of social service and practical assistance to the Armenian immigrants of the area.

Since its inception in 1971, AESSC has served the needs of thousands of immigrant Armenians in the ever-growing Armenian Community of Los Angeles. Mrs. Grace Kurkjian, Chairperson of AESSC, reports that in 1985 alone, the staff members and the volunteer workers of the AESSC served a total of 3,200 persons. Mrs. Roseann Emerzian Saliba, the Director of the Center, says that the majority of those who seek the services of the Center are elderly, handicapped, unemployed and homeless immigrants from Soviet Armenia, Iran and Lebanon. In sharing one of the many accounts of persons who seek the help of the Center, Mrs. Emerzian related the following:

"Let's call him Armen. He's in his mid-20's, a nice-looking young man, with the most loving brown eyes. Armen is deaf and mute. He and his elderly father came to California not long ago, fleeing from the war in Lebanon and seeking medical treatment for his many problems. The age of Armen's father and his handicap worked against them in finding employment. After depleting most of their savings, they were referred to the Center for help. Depressed and confus-

(Cont. on page 9)



## REPORT ON SOUTH AMERICAN TRIP OF THE REV. VAHAN H. TOOTIKIAN

**EDITOR'S NOTE:** We are pleased to present here the Rev. Dr. Vahan H. Tootikian's report to the Board of Directors of the AMAA on his visit to three South American countries on the occasion of the ordination of Obed Boyadjian (D.D.S.) who was ordained on Sunday afternoon, November 30, 1986. This was a unique experience for our Armenian Evangelical Churches and those of us in the United States because it's the first time that the AMAA and the AEUNA have been involved in an ordination service in South America. Dr. Chopourian, conscious of the fact that an ordination ceremony falls within the privileges of an ecclesiastical body, suggested to the Primera Iglesia Evangelica Del Uruguay that it would be more appropriate that he send the Rev. Dr. Vahan Tootikian, the Moderator of the AEUNA, instead of complying with the wish of the congregation that he attend the ceremony.

As will be revealed from the report, it was a very helpful and unique experience for Dr. Tootikian and the AMAA is very happy that he took time for this assignment.

I wish to, first of all, thank God for safe trip and for the opportunity to visit South America and our Armenian churches and fellow ministers there. Now South America is real to me! Until this time, although I have prayed for them and read about the countries and our Armenian work there, I was not aware of all the problems and issues which affect our South American ministry. This trip has broadened my understanding immensely.

I left Detroit on Monday, November 24, at noon. I took a Pan Am flight from New York. I flew into Buenos Aires, Argentina, after making one stop in Rio De Janeiro. I was met at the airport in Buenos Aires by Isaac Chadarevian, Rev. Jose Balian, Mardiros Mardirossian and Dr. Puzant Chalukian. They took me to the hotel and then to visit the Armenian churches. On the following day I visited the prelate of the Armenian Apostolic Church, the Armenian Cultural Center, the Alex Manoogian Armenian School



The Rev. Vahan Tootikian extending the Right Hand of Fellowship to the newly-ordained Rev. Dr. Obed Boyadjian.

and the Sociedad De Beneficencia De Damas Armenias—an Armenian nursing home. That same evening there was a gathering of the Armenian Missionary Association of Argentina. There were about 40 people in attendance, including the representatives of the local Armenian churches and organizations.

On Thursday, I went to Montevideo, Uruguay. I was greeted upon my arrival by Dr. Obed Boyadjian, Armen Levonian Butchakdjian, Antonio Melkisetian and Lootfi Kouyoumdjian. I spent long hours with Dr. Boyadjian and his wife, Dora, who is a college professor. They had both taken time off from work to be with me. I spoke to them both at length about the responsibilities of an ordained minister, the church, the mission of the church and what their involvement would be, especially in the community. They have a lovely family—two children, Daniel and Maria Isabel, who was very polite and warm-hearted. I also met the large clan of their families. Dr. Obed is a very well respected man in the community. He now lacks the depth in his Christian perspective and the spiritual sophistication of a trained minister, but he is eager to learn and eventually he will be a good leader. He is influenced and encouraged in his ministry by his wonderful wife. With Dr. Boyadjian as my guide, we visited the

leaders of all of the Armenian Churches and schools. We also went to the two radio stations, *Gomidas* and *Radio Armenia*. I was interviewed on the radio and had the opportunity to give some spiritual messages for their Armenian listeners.

On November 30, I preached in the Armenian Evangelical Church. The church was full. My message was translated into Spanish for the people. The ordination ceremony was held that afternoon. Due to a mail strike in the area, the instructions we had sent concerning the program were never received. Dr. Boyadjian had put together a tentative program, which I refined when I arrived. The ceremony itself was well attended. There were more than 200 people there—far more than the church would hold, so many had to stand outside and listen through the open doors and windows. Representatives from the churches in Buenos Aires and Sao Paulo were there for the ordination: Mr. Diyarian from Buenos Aires gave a good message and Miss Sossi Amiralian, from Sao Paulo, uplifted the congregation with her singing, both at the morning and ordination services.

The ordination was an historic ecumenical event, with 4 other clergymen taking part, including the local

primate of the Armenian Apostolic Church, the Very Rev. Hakob Kelendjian, and an Armenian Catholic priest, Monsignor Pascual Tekeyan, and two other local ministers.

On Monday, December 1, I left for Sao Paulo, Brazil, where I was met by Rev. Alberto Darakjian and Mr. Hagopjan Magarian. I visited the Armenian churches there and then had the opportunity to speak with Bishop Datev Karibian of the Armenian Apostolic Church and Bishop Vartan Boghossian of the Armenian Catholic Church. They took me to their schools, which were in the midst of their commencement exercises. They were both very cordial and expressed their appreciation of the cooperation between them and the Armenian Evangelical churches.

On December 2, there was a dinner at the Monte Casino restaurant, at which

time I presented AMAA's Life Membership plaque to Mr. Ascencao Kouyoumjian. The leadership of the church was present, as well as Mr. Kouyoumjian's relatives and friends. After accepting the plaque, Mr. Kouyoumjian gave a very strong appeal for the support of the AMAA and its mission.

Before I left Sao Paulo, I visited one of the charter members of the church, Mr. George Gayzagian, and his daughter Hildalia Gay, the soloist. Mr. Gayzagian is now confined to his bed. I also visited other shut-ins and friends of the Armenian Evangelical Church.

My general impressions of the ministry in South America is that South America itself is a land of great natural resources. There are, however, 3 things which are not conducive to growth of the churches there:

1. The political instability of the countries;

2. The current state of economies, with astronomical inflation;

3. The impact of strong fundamentalist teachings of the religious communities, which have fostered division instead of brotherhood. The problems in the Armenian Evangelical churches is just a part of the religious division that is hitting all churches in South America.

I am under a deep obligation to all those in South America who, through their many courtesies and amenities made my stay in their countries both pleasant and meaningful. I am even more indebted to the AMAA Board of Directors for creating this opportunity for me. Last, but not least, I am most grateful to the AMAA Executive Director, Dr. G.H. Chopourian, and Field Director, The Rev. Moses Janbazian, for all the arrangements they made regarding this trip.



Mr. Armen Butchakdjian making introductory remarks at the Ordination of Dr. Obed Boyadjian.



A scene from the Congregation attending the service of ordination of Dr. Boyadjian

### OUR MINISTRY (Cont. from page 7)

ed, they looked to the AESSC for hope.

"Armen is now enrolled in an English-as-a-Second Language class for the deaf, learning through sign language. Claims for government cash assistance have been made, while contacts are being made to secure Armen a job. A visit by Rev. Abraham Chaparian to the Center resulted in an introduction and a visit to Armen's home. Armen and his father were invited to Bible study which now they regularly attend and enjoy. The staff of the Center is continuing its efforts to find Armen a job."

The AMAA continues to support the AESSC as an important ministry to immigrant Armenians who, like Armen, are in need of essential human services in order to be able to overcome the many difficulties they encounter in their new life in this country. The Board of Directors of the AMAA has already pledged to provide a grant of \$47,500 towards this year's budget of the AESSC. We are confident that our members will help us meet this budgetary commitment and enable the AESSC to continue its special ministry.

### FOR A UNITY (Cont. from page 5)

the other hand, failed to consider the general and particular nature of the Armenian Evangelical Movement, holding a deriding attitude. The Armenian Church did not accept that its theology needed reconsideration and transformation neither did it ever realize that the identification of the Church with the state is dangerous and fatal.

It is necessary to be cooperative with and appreciative of each other, yet to also have the courage to express our views publicly.



# EVANGELICALS OBSERVE 140TH ANNIVERSARY OF THE EVANGELICAL REFORMATION

The five Armenian Evangelical churches in the greater Los Angeles area commemorated the 140th anniversary of the birth of the Armenian Evangelical Movement on Sunday evening, November 23, 1986 at 7:00 p.m. The celebration took place at the United Armenian Congregational Church in North Hollywood. The Rev. Barkev Darakjian of the Armenian Congregational Church of Chicago, an authority on the Armenian Evangelical Movement, spoke on the birth and spread of the Armenian Evangelical Movement and contributions made by Armenian evangelicals. A prologue in Armenian was given by the Rev. Berdj Djanbazian of UACC. The program also featured special music by the combined choirs of the member churches and the choir of the Merdinian Armenian Evangelical School.

The Armenian Evangelical Movement had its birth in Constantinople in 1846 when a group of 37 men and 3 women organized themselves to become the "Evangelical Church of Armenia." Since then, the Armenian Evangelical Movement has grown in both size and influence.

In marking the 140th anniversary of the movement, the Armenian Evangelical churches reaffirmed their place in the community and their mission of ministry of service to the Armenian people.

The churches sponsoring this commemoration were Cilicia Congregational (Pasadena), Immanuel Congregational (Downey), Armenian Evangelical (Hollywood), St. Nareg (Montebello) and UACC (Hollywood).

## NEWS FROM THE MISSION FIELD IN IRAN

(The Rev. Tateos Michaelian's Report)

The Lord is blessing His work here. Of course, there are problems some of which are the result of the political situation of the Middle East and some are caused by religious fanaticism. The continued war is a serious problem. Thousands are killed in the battle fields. From our church, about ten young people are in the military

service and we are praying for them that they may be protected from all dangers. We spend much money for the war and the cost of living is increasing rapidly.

People are hungry for the truth. If Christ is presented to the people as He really is, many will accept Him. Please continue to pray for Iran and for our churches.

I would like to express the deep gratitude of our church and of myself for all the generous help and support which the Armenian Missionary Association of America has given us for these many years. May the Lord bless your ministry richly.

## ARMENIAN SOLDIERS KILLED IN THE IRAN-IRAQ WAR

Over 100 Iranian-Armenian soldiers and officers have been killed and 320 others wounded since the beginning of the Iran-Iraq war, according to the Iranian newspaper "Joumhour Islami."

The newspaper quoted the President of the Armenian Church Council of Khuzistan, a region of Iran on the Iraqi border, as stating that the Armenian community of Iran has contributed over 1 million Toman (close to \$20,000) in cash and supplies to the war effort.

The Church Council President also said that Iraqi bombs had fallen three times on the Armenian Churches in Abadan, Ahwaz and Masjed Soleiman.

We have also learned that 6 Armenian Iraqi soldiers have also been killed.

## THE REV. SAGHERIAN INSTALLED AS ASSISTANT PASTOR

On Sunday, November 16, 1986, the Sequoia Association of the United Church of Christ and the Armenian Evangelical Union of North America jointly installed the Rev. Calvin Sagharian as Assistant Pastor of the Pilgrim Armenian Congregational Church of Fresno, CA (PACC). The Rev. Sagharian commenced his ministry with the PACC following his ordination by the Conservative Congregational Christian Conference on July 13, 1986.

Congratulations to the Rev. Sagharian

and his wife, Janine, and may God increase the fruits of their ministry as they continue to serve the Lord in and through our Pilgrim Church.

## MRS. MARTHA (GOOGOOIAN) ENSHER'S REWARDING EXPERIENCE AT INTERNATIONAL HOUSE

Are you aware of the existence of the "International House"—an august, distinguished experiment in multi-national human relations?

We learned of its existence through Mrs. Martha (Googooian) Ensher of Fresno, California, who lived at International House during her student days at Teachers College, Columbia University. She looks upon those days in a special way and occasionally responds positively to invitations by flying to New York to attend its annual lecture by prominent leaders from all disciplines of American life and culture.

Perhaps Armenian graduate students from overseas countries should apply for acceptance (500 Riverside Drive, New York, NY 10027-3916).

Here's a brief resume of what IH is and what its goals and purposes are:

John D. Rockefeller, Jr. pioneered an experiment in multi-national human relations in 1924 by opening a unique program and residence center, International House. Each year 530 carefully selected graduate students, approximately one third from the United States and two thirds from more than 80 countries, share a residence and enjoy a diverse cultural and intellectual program of events. As a result of this daily contact, these men and women grow in their ability to understand people of widely divergent backgrounds, an essential skill for our future leaders in international business, government, the arts and the professions. For more than 60 years, International House has served as a friendly and intellectually stimulating haven to more than 50,000 students in one of the world's most challenging cultural and business centers—New York. International House provides financial assistance to students in need, professional contacts and ex-

perience, and an education in international understanding no classroom can offer, all in the spirit of its founder's motto:

*That Bratherhood May Prevail.*

## CILICIAN STUDENTS' ASSOCIATION CONTINUES SUPPORT TO EDUCATIONAL PROGRAMS

The Cilician Students' Association was founded in Troy, NY, in 1937 to encourage educational endeavors among Armenians of Cilician background. Pursuant to its purposes, the CSA over the years has contributed thousands of dollars towards the education of underprivileged Armenian children and the needs of Armenian schools in the Middle East. Thanks to the perseverance and sacrificial labors of its members, the Association continues its beneficent work. Following its annual fund raising picnic held on June 14, 1986, the Association contributed a generous amount to help with the education of needy students in Aleppo, Syria; Beirut, Lebanon; and Kokkinia, Greece.

Through the medium of the AMAA NEWS, we wish to extend our congratulations to the officers, Mrs. Lucie Sunukjian and Mrs. Alice Sunukjian, and the members of CSA for their faithful labors on behalf of the worthy purposes of their Association.

## THE LATE AMAA PRESIDENT ESTABLISHES THE KEYISHIAN COLLECTION IN ARMENIAN STUDIES AT FDU LIBRARY

The John H. Keyishian Collection in Armenian Studies has been established at Fairleigh Dickinson University's Friendship Library on the Florham-Madison campus. The collection emphasizes Armenian literature, history and culture, and will serve as a resource and archive for individuals studying Armenian-American and Anglo-Armenian writers as well as Armenian works in translation.

John Keyishian was born in the town of Chomaklou, near Kayseri in Turkey, in 1904. During the 1915 deportations he suffered the loss of his father, his grandmother, and two younger brothers. In

1917, along with his mother, his sisters Manam and Perlanty, and his brother Robinson, he found refuge in an orphanage in Aleppo, Syria. In 1921, with the help of his brother-in-law, he came to the United States.

John H. Keyishian founded the Keyishian Rug Company in 1927 and was an importer of oriental rugs in New York City for over fifty years. A supporter of many Armenian cultural and religious activities, including the Knights of Vartan and the Armenian Missionary Association, he was an author and, for 20 years, editor of *Arkeos*, the annual journal of the Chomaklou Compatriotic Society.

Mr. Keyishian, the father of FDU English Professor Harry Keyishian of Morristown, and rug merchant Paul Keyishian, died on August 28 in Port Chester, New York.

## PRESIDENT OF THE EMERSON HOME FOR THE ARMENIAN AGED HONORED

A well-deserved honor was bestowed upon Mr. Armenak Mardirossian, President of the Home and Chairman of the Board of Trustees of the Home for the Armenian Aged, Inc., at a Testimonial Dinner on February 1, 1987.

Mr. Mardirossian's experiences toughened him up and made him a very determined person. As a ten-year old in 1915, he witnessed the hanging by the Turkish authorities of 21 Armenian intellectuals leading him to vow to dedicate his life to exposing the truth of the Genocide. Almost single-handedly Armenak created a large campus for the Home which in 1951 had only ten boarders and a volunteer staff. It was his commitment to serve his people that led him to enrich the Home and provide greater and greater facilities, ultimately introducing a nursing wing.

He has been the butt of criticism for being dictatorial, but aside from that most will agree he served the Home with passion and vigor.

Congratulations, Mr. Mardirossian, and many thanks for your cooperation with the Armenian Missionary Association of America (AMAA).

## NEW BOOKS

**Essays**—The Sacred and Secular Side-by-Side. By Rev. Dr. Vahan H. Tootikian. Available from Dr. Tootikian, P.O. Box 531, Southfield, MI 48037 —1986, pp. 139, \$10.

by Louise Monacelli

In the Foreword to *Essays*, Dr. Tootikian says, "Perhaps the most difficult task for any minister is to relate the Holy Bible, which was written in ancient times, to the modern world. Therefore, I have drawn from current events to show that the human dilemma remains much the same it was in ancient times."

This is the spirit of *Essays*, an anthology of essays and papers Dr. Tootikian has written or delivered in recent years.

Through the writings of F. Scott Fitzgerald we look at "The Corruption of the American Dream." The perspective of H.G. Wells gives us insight into "Hope for the Future."

From there, *Essays* moves on to a thorough look at "St. Paul's View on the Law."

Dr. Tootikian's inquiring mind challenges us to reach a bit beyond the comfortable niche of literature devoted only to Christian thought. *Essays* may be our first stepping stone into that greater awareness.

**Dust To Destiny** is the story of Zarouhi, mother of author Naomi Getsoyan Topalian of Lexington, Massachusetts, a graduate of AUB and a Registered Nurse. Beginning with the Marash massacres of Armenians in 1895, the author narrates events in Zarouhi's life from her placement in a German orphanage during World War I, the 1915 deportations, her sojourn in Syria and Lebanon to her final settlement in America. Throughout, Zarouhi becomes an inspiration through her indomitable spirit and determination. The reader will undoubtedly experience a vicarious satisfaction. The book can be obtained from the author at 46 Lexington Rd., Lexington, MA 02173 for \$15.00 plus \$1.50 for postage and packing.



## MEET ANTON TORUNIAN



**EDITOR'S NOTE:** A farewell dinner was extended to Mr. Anton Torunian, Director of Finance and Assistant Executive Director of the Jewish General Hospital (JGH) of Montreal, on the occasion of his retirement. We were happy to receive the following article of commendation of Mr. Torunian from Mrs. Pailig Hanenian who, along with the article, had made her own commendation on the honoree as one who is a believing Christian and a regular participant in every aspect in the life of the church. A man with wisdom, humble and peaceful and well respected by the Armenian and non-Armenian community of Montreal.

When Anton Torunian retired in December, he had completed 25 years in charge of finances at the JGH. According to Executive Director Archie Deskin, "he established at the outset procedures and methods for controlling the assets of the hospital, and was instrumental in maintaining the viability of the institution."

Born in Haifa, Mr. Torunian was the Port of Haifa's chief accounting officer during the last days of the mandatory government. In 1949, he was transferred to the ministry for Colonies, London, England, where, as head of the Palestine Clearance Office, he settled debts, and generally liquidated the retiring govern-

ment's financial accounts.

He emigrated to Canada with his family in 1953, and became chief accountant at the Montreal Children's Hospital. In 1961 he joined the JGH as Controller, was appointed Director of Finance in 1968, and added the title Assistant Executive Director in 1975. When he first came to this hospital, the operating budget was \$6,000,000. Today, he oversees a hospital budget of \$76,000,000 plus another \$10,000,000 in grants and non-shareable gifts. Furthermore, he is proud of the fact that he is completing his term with no shareable deficit.

Happily for the hospital, Mr. Torunian had consented to remain as consultant after his official retirement. He feels strongly committed to the JGH, and to several organizations in the community. He is Chairman of the Board of the First Armenian Evangelical Church, President of the Kayene Foundation, Treasurer of the Diabetic Children's Foundation and Secretary Treasurer of Camp Carowonis for Diabetic Children.

Anton Torunian and his wife of 43 years, Armenouhie, have two sons and one daughter, each pursuing a professional career. They are proud grandparents of 3 boys and 1 girl.

Says Archie Deskin, "Anton Torunian has consistently proven himself as a sound financial consultant." Mr. Torunian's success at the JGH can be attributed to his keen financial sense, and his warm relationships with staff, board members, administration and government officials. "Although some have left their positions, they will keep in touch", Anton Torunian is pleased to mention. This comes as no surprise to his many friends at the JGH.

Mr. Torunian is a mission-minded Christian who has been extremely useful to the Armenian Missionary Association of America by his generous gifts to the Association and his fervent prayers for its success. It is just unfortunate that we do not have this man of financial expertise closer to the AMAA to tap his talents.

The Board of Directors and the AMAA officers join in extending to him much enjoyment in the days of his retirement.

### ABC'S Early Programming—Shocking and Shameful

**Editors' Note:** The following letters are self-explanatory. They were recently exchanged between the Executive Director of the AMAA and the Early Morning Programming Director of the American Broadcasting Corporation.

September 1, 1986

American Broadcasting Corporation  
ABC Television Network

Gentlemen:

What was shown on the early morning hour (7:00-7:30) on channel Seven (7) today may have been considered "in good taste" by your programmers, but it was shocking and shameful for us who still hang on to some ethical standards. My family and I were your Channel's fans, but we do not seem to have much trust left in you.

By what right, if not wisdom, prudence and integrity, would you dare to flaunt before us a Madam, the female head of a house of prostitution—procuring girls to men—who impudently went on the say, "the fun part of the work was to match the clients' wishes to the young girls." Are you now in the prostitution business?

Your interviewer himself lacked good taste.

I pledge to fight your gross programming in every public forum I am invited to as a speaker.

G.H. Chopourian  
Executive Director, AMAA

Dear Rev. Chopourian:

Thank you for your letter about the scheduling of the Mayflower Madam on our program.

We appreciate your point of view and, in retrospect, find extreme merit in it. Unfortunately, in scheduling some 20 items per day, occasionally one of questionable nature may get by. In this case, I believe we were in error, looking at the appearance more as the announcement of a new book than at the issue it concerned.

I hope the overwhelming positive tone of the material we regularly present will form part of our apology to you.

Philip R. Beuth  
Vice-President

Early Morning Programming

## ECONOMIC COLLAPSE AGGRAVATES LEBANON'S PROBLEMS

The following despatch from Beirut by an Associated Press writer offers a dramatic account of the situation in that war-torn country, which is the home of a sizeable Armenian community. Armenians, like their Lebanese compatriots, are also suffering under the new economic hardships which have brought the country nearer to a total collapse.

BEIRUT, Lebanon—With a collapsing economy pressing in on him, Ahmed Tawashi, an unemployed Moslem, spent his last 100 pounds (about \$1.20) for an ad in the newspaper An-Nahar of Beirut.

"I offer my eight juvenile children for sale," the ad said. "The price: their exit from Lebanon to ensure their survival."

Tawashi, 42, who lives in the northern port of Tripoli, said he has received several offers from wealthy Arabs touched by his appeal.

"I'm weighing them to choose the best for my children, just assurances that they will be well cared for outside Lebanon."

Tawashi's desperation is shared by many of Lebanon's 4 million people who are increasingly buffeted by a nosediving economy on top of endless fighting.

The Lebanese pound constantly loses value and inflation is rising rapidly. Khairallah Khairallah, an editor at An-Nahar, complained: "My salary (in pounds) was worth \$5,000 a month in 1982. It's now worth \$50 or less with the dollar floating between 80-110 LL for a dollar."

The economic crisis also has brought grenade and bombing attacks on financial institutions and money speculators, as well as an increase in crime. Some money-exchange dealers now operate with armed guards.

Economists say 11½ years of civil war have ruined confidence in a country that was once the pillar of the Middle East's banking and commercial system.

The recession caused by the dramatic drop in world oil prices and the virtual dismemberment of Lebanon into hostile sectarian cantons have brought the once thriving economy to its knees.

The authority of Prime Minister Rashid

Karami's half-Christian, half-Moslem government has been eroded to almost nothing by powerful militias.

Karami wants all militias disbanded and their cantons, where they levy taxes and operate illegal ports, turned over to the government.

He told Parliament recently the militias' "business enterprises" siphon off 100 million pounds (\$1.25 million) a month from the Treasury.

Inflation is running at around 300 percent a year, far outstripping income levels.

Unemployment, unknown in Lebanon before the war, is running at 40 percent conservative estimate.

The Lebanese pound has fallen in value by 97 percent since the civil war between Christians and Moslems broke out in April 1975.

The pound was worth 65 cents in 1974. Now it's worth about one cent.

The downward spiral has accelerated in recent months, sending the price of everything soaring beyond the reach of people who become more impoverished every day. Prices rise almost daily.

A carton of powdered milk costs 400 Lebanese pounds, roughly \$5 at current exchange rates. It was 300 pounds, or \$4.50, the week before.

The price of a kilo (2.2 pounds) of sugar leaped from 9 to 19 pounds, and kilo of rice from 12 to 22 pounds in the same period.

Many people have taken second and third jobs. Some even join militias. Many have motorcycles because it's cheaper than running cars.

Telephone and electricity charges have doubled this year. In the teeming slums of south Beirut just about everyone pirates electricity by hooking into overhead municipal power lines.

School fees have also doubled, forcing many Lebanese to keep their children at home.

"I had to sell my car to pay the tuition fees of my four children," lamented Moustafa Kosh, a retired professional wrestler who works as a guard at a casino in Moslem west Beirut.

"If the current pace of inflation isn't checked, the nation is bound to face famine" said Antoine Bishara, head of Lebanon's Confederation of Labor Unions, which represents 150,000 Lebanese workers.

Public wrath at the government's failure to halt the economic slide erupted into violence against financial institutions and money speculators in November.

The Central Bank was hit by a rocket-propelled grenade. There were five bomb attacks on banks and money changers as a half-dozen other groups claiming to represent the increasingly disaffected population sprang up. One group calling itself the Black Panthers said it carried out the Central Bank attack. "We shall carry out the death sentence against any banker or speculator trading with the people's bread," it said.

The economic malaise also has triggered a crime wave. Newspapers daily carry reports of burglaries, hold-ups and bank robberies. Police said more than 40 banks have been robbed this year. The days when Beirut was the Middle East's banking capital bustling with oil sheiks have long gone.

A newspaper in Lebanon states: "Bread, water, electricity, gas, a living wage are in short supply. As presidential emissaries trot off to the United States and Rome and Algeria and as opposition ministers make their weekly pilgrimage to Damascus and as the finance minister and prime minister, both men of incredible wealth, trade tit-for-tat is shifting responsibility for the desperate state of the pound, the shortages continue unabated. Sugar, rice, flour, canned foods—all in short supply. Medicine is either prohibitively expensive or unavailable."

**Our Armenian people are caught in this crunch. The AMAA now supports a "\$15.00 (LL. 1500) per family per month" food coupon program. You can support a family for a year with a gift of \$180.00 — what a bargain of charitable giving. If you are able, please send your donation for a month, six months or a year to the AMAA Headquarters at 140 Forest Ave., Paramus, N.J. 07652.**



**ԵՂԲ. ԶԱՔԱՐԻԱ ԿԱՐԱՊԵՏԵԱՆ**

## ԼԵՒՈՆ ՄՈՄՃԵԱՆ

A black and white portrait of an elderly man with a serious expression. He has short, light-colored hair and prominent wrinkles on his forehead and around his eyes. He is wearing a dark suit jacket over a dark shirt and a dark tie. The background is a plain, light color. The portrait is framed by a white border.

**Մոնթեվիդեոյի Հայ Աւետ․ Առաջին Եկեղեցւոյ Հաւատարիմ անդամներէն եւ երկար տարիներու հոգաբարձուներէն՝ Պրն․ Լեւոն Մոմճեան իր աջքերը փակեց հոս, 25 Հոկտ. 1986ին, երկինք բանալով զանոնք յաւիտեանկանութեան զմէջ:**

Պրն. Մոմճեան ծնած էր  
1906ին, Զէյթուն քաղաքին մէջ:  
Աբսորութեան տարիներուն, ա-

մէն տեսակ զրկանքներէ եւ տառապանքներէն անցնելով, իր ծնողքին, Համբարձում եւ Ովսաննա Մոմճեանի, եղբոր՝ Ռոպէրթի եւ բորձ՝ Մէլայլիի հետ կը հասնի Դամասկոս: Մի քանի տարիներ ետք, կը փոխադրուի Պէյրութ, Լիբանան, ուր, 6 Յուլիս 1926ին կ'ամուսնանայ Ռեբեկա Օրինակեանի հետ: Գործի եւ ապրուստի համար տեղափոխման պայմանները դժուար ըլլալով, կը ստորագրի զաղթել Հարաւային Ամերիկայ, հաստատուելով Ուրուկուայի Մոնթէվիտէօ քաղաքը:

Պրն. Մոմճեան հոգեւոր խորունկ գիտակցութիւն ունեցող, եկեղեցասէր եւ ազգասէր մէկն էր: Աւելի քան 50 տարիներ մեծ սիրով եւ հաւատարմօրէն ծառայեց Մոնթէվիտէոյի Հայ Աւետարանական Առաջին Եկեղեցիին որպէս հաղորդական անդամ, հոգաբարձու, սարկաւազ եւ ատենապետ: Սիրող, համբերող, վիճաբանութիւնէ խուսափող եւ ամէնուն հետ հշտ անձ մըն էր: Իր Եկեղեցիին հոգեւոր զարգացման եւ ամէն տեսակ կարիք-նեղուն հասնելու համար միշտ աշխատելու եւ զոհուելու պատրաստ էր:

րու, ծերանոցներու, որբանոցներու, բանտերու, զալրոցներու եւ տարբեր հաստատութիւններու մէջ հարիւրաւոր անձերու:

Կ'աղօթենք աւելի ընդարձակ տեղի մը համար․ մեր ներկայ տաճառը բաւարար չէ մեր ժողովուրդին։ Շատեր ոտքի վրայ կը մնան պաշտամունքի պահուն։ Վստահ ենք որ Տէրը յարմար առնելին, յարմարագոյն կարգադրութիւնը ակտի ընէ մեզի համար։

Ազգութեցէք մեզի համար, ինչպէս մենք աղօթող ենք ձեզի եւ մեր բոլոր եկեղեցիներուն ու հոգեւոր ձեռնադրուներուն համար:

ԹԱՆԿԱՐԺԷՔ ԳԻՐՔ ՄԸ. . .

**ԶԷՅԹՈՒՆԻ ՏԱՐԱԳՐՈՒԹԻՒՆԸ ԵՒ ՍՈՒԷՏԻՈՅ  
ԱՊՍՏԱՄԲՈՒԹԻՒՆԸ**

Հեղինակ՝ Վեր. Տիրբան Անդրեասեան: 118 էջեր  
բաղկացած այս գրքովը, կը ներկայացնէ Հայ ժողո-  
վուրդի հերոսական ինքնապաշտպանութեան փորձերէն  
երկուքը: Գիրքը կը բաղկանայ երկու մասերէ: Առա-  
ջինը կը ներկայացնէ Զէյթունի Տարազրութեան պատ-  
մութիւնը՝ իսկ երկրորդը՝ Մուսա Տաղի Հերոսական  
ապստամբութիւնը: Երկու մասերն ալ կուտան իրական  
պատմութիւնը անկախ՝ վիպային ու կուսակցական-  
հատուածական գունաւորումներէ: Հեղինակը վարած է  
Մուսա Տաղի Ապստամբութիւնը կազմակերպող ու առաջ-  
նորդող ընդհանուր վարչական մարմնի ատենակցետու-  
թիւնը: Այդ պատճառով, իր այս գրքովը կը ներկա-  
յացնէ վաւերագրական արժէք ունեցող վկայութիւն մը  
Մուսա Լեւան 40 Օրերու մասին: Գին՝ 3.00 տոլար,  
պատ. 1.50 տոլար առաքման ծախս:

Տիկ. Զարուհի Անդրեասեանի նուիրատուութեամբ,  
Գիրքերէն եկած Հասոյթը պիտի յատկացուի Հայ Աւե-  
տարանչական Ընկերակցութեան:

Ստանալու համար դիմել՝  
AMAA, 140 Forest Ave., Paramus, N.J. 07652



ընտանիքի մը ծառայութեան տակ իբր գերի։ Անտանիքի զրկանքներ կրած էր եւ շատ անգամներ միայն հրաշքով ազատած էր մահուոյնէ։ Հակառակ իր պատանկութեան օրերուն անցուցած տառապալից կեանքին, միշտ զգացած էր Աստուծոյ սէրը ու առաջնորդութիւնը ու խաղաղութիւնը գտած էր Սբ․ Գիրքը կարգալով ու աղօթելով։ Պատանին հասակին, հրաշքով մը կ'ազատի զինք գերող Թուրք ընտանիքէն եւ ապաստան կը գտնէ Մէլքի Վամիւրախ մէջ Հաստատուած Փրանսական դպրոցը, ուր Վեր․ Ա․ Եղոյեան կը դասաւանդէր։ Վեր․ Եղոյեանի առաջնորդութեամբ կը սկսի աւելի հետաքրքրութեամբ կարգալ Սբ․ Գիրքը։ 1920ին կ'ապաշխարհէ եւ ինքզինք կը նուիրէ Աստուծոյ Խօսքին քարոզչութեան, 1924ին կը սեկնի Ֆրանսա Աստուծոյ Խօսքին ընկերակցութեան, որպէսզի իր կեանքին եւ ապա՝ Մոնթէվիտէօ, Ուրուկուայ, 1924ին կը սեկնի Ֆրանսա մնացեալ մասը։ Իր եւ Պր․ Զարեհ Աբարիկեանի կողմէ սկսած աղօթաժողովներով կը սկսի Մոնթէվիտէոյի Առաջին Հայ Աւետարանական Եկեղեցին։ 1927ին կ'աւտանայ Օրդ․ Եմիմէ Փաթիպաթեանի հետ։ Աստուած կ'օրհնէ զիրենք 6 մանչ եւ 1 Փաթիպաթեանի հետ։ Աստուած կ'օրհնէ զիրենք 6 մանչ եւ 1 Փաթիպաթեանի հետ։ Աստուած կ'օրհնէ զիրենք 6 մանչ եւ 1 Փաթիպաթեանի հետ։

Զաքարիա եղբայրը, երկար տարիներ հաւատարմութեան կամաւոր կերպով ծառայած է տեղական եւ հայկական եկեղեցիներու մէջ: Իր քարոզութեամբ, հոգեւոր առաջնորդութեամբ եւ վկայութեամբ անգնահատելի ծառայութիւն մատուցած է մանաւանդ Մոնթէվիտէոյի Հայ Աւետարանական Առաջին եկեղեցիին: Երբ կնկեցիին երկար տարիներ առանց մնալուն հովիւի էր, եղբայր Զաքարիան, սիրալոյսով կերպով եւ հաւատարմութեամբ լեցուց եկեղեցւոյ բնէր, քարոզելով Աստուծոյ խոսքը եւ վկայելով Յիսուս Քրիստոսի փրկարար զօրութիւնը: Զաքարիա եղբայրը Աւետարանին սնող եւ Աւետարանական սկզբունքներով ապրող հաւատացեալ մըն էր: Կ'ապրէր ինչ որ էր քարոզէր: Իր քարոզին, կեանքին ու գործին մէջ հակասութիւն չկար: Կը սիրէր իր ազգը եւ մեծ նուիրումով կը ծառայէր Քրիստոսի եկեղեցիին: Մեծ սէր ունէր նաեւ Հայ Աւետարանչա- Բնկերակցութեան հանդէպ: Անկեղծօրէն կը գնահատէր իր Աւետարանականի առաջնորդներուն ու ծրագիրներուն համար: Մեծապէս կը գնահատէր իրեն պէս Աւետարանական համայնութեան ծառայողները:

Հանդէպ ցոյց տուած Աւետարանչական Հոգեւորական  
իր կեանքի վերջին տարիներուն, Զարարիա եղբայրը  
Հիւանդացաւ, բայց ոչ մէկ ատեն արտոնջաց իր ցաւերուն ու  
սոստապանքերին համար: Միշտ փառք տուաւ Աստուծոյ եւ զոհու-  
նակ արտով ու երջանիկ յոյսով սպասեց իր մեկնումին:  
Արգարեւ, անիկա զԱստուած փառաբանեց իր կեանքին բոլոր  
տեւողովքեան, նոյնիսկ՝ իր մահուան անկողինին մէջ: Օրհնեալ  
ուայ իր բարի յիշատակը:

## Սգակիր Եղբայր մը

Իր ազգին հանդէպ ալ մեծ սիր ունէր Պրն. Մոմճեան: Եղած էր Հ. Բ. Ը. Մ. Ի հիմնադիր անդամներէն մէկը իր շրջանին մէջ, եւ 20 տարիներէ աւելի որպէս վարչական անդամ ծառայած է Բարեգործական Միութեան: Այն օրերուն երբ անհրաժեշտութիւնը տեսնուեցաւ որ Հ. Բ. Ը. Մ. Ը իր անձնական կեդրոնատեղին ունենայ Մոնթէվիտէոյի մէջ, իր բնակարանին մէջ տեղի ունեցող ժողովի մը մէջ որոշուեցաւ զնել Արէսիօ փողոցին վրայ գտնուող չէնք մը որպէս Միութեան ակումբը: Այդ կեդրոնատեղին կահաւորման, հարթութեան եւ բարեգործութեան մէջ մեծ քաժիկ բերեալ իր զաւակներուն հետ աշխատելով եւ աւաճեալ տեսակ զօհողութիւններ յանձն առնելով:

Իր մեծ հայրը եկեղեցիին համար մոմ պատրաստող անձ մը  
ըլլալուն, իր գերդաստանը կոչուած էր Մոմճեան: Լեւոն եղաւ  
այդ Մոմճեան օճախէն ելած մոմ մը որ վարեցաւ եւ լոյս տուաւ  
իր ընտանիքին ու շուրջիններուն: Կեանքի փորձաքնները եւ  
գոտարտփունները չիրցան մարիւղ այդ մոմը, այլ՝ ան հաղիւով  
գնած երկինքը իր սիրած Փրկչին առջեւ փայլելու:

Յարգանք իր յիշատակին:

## Յարութիւն Ահարոնեան



# OBITUARIES

**Sympathies extended:** – The Board of Directors, the Executive Director, the Field Director and the staff, all of whom are acquainted with the deceased, their families and relatives through the AMAA records, extend their sincere and deep sympathies to the immediate kin, relatives and friends of the deceased, whose obituaries, transmitted to the Editor by pastors, friends or relatives, are recorded below.

"Let not your heart be troubled," said our Lord, "ye believe in God, believe also in me. In my Father's house are many mansions . . . I go to prepare a place for you. . . , I will come again, and receive you unto myself." (Jo. 14:1-3). This is the hope by which we should all live.

## HELEN HADIDIAN



Helen Hadidian

The memorial service for Helen Hadidian was held on Sunday, Dec. 14, 1986 at the Calvary Armenian Congregational Church in San Francisco, at which time reflections were given by nephew Augustine S. Badeer, son Calvin Y. Hadidian and grandson Hrair P. Guleserian. The message was spoken by the Rev. Allen Hadidian, grandson of the deceased. Other ministers who participated were the Reverends Nishan Bakalian, pastor of the Calvary Church; Harry Missirlian, Minister of the AEUNA; and Assadour Sadakian. Mrs. Marjorie (John) Merjianian participated as the organist.

Mrs. Helen Hadidian and her dynamic husband who served valiantly in Lebanon at Armenian refugee settlements in Beirut performed miracles together elevating the life of the refugees who became important contributing members of Lebanon. The couple had a long and close relationship to the AMAA whose leadership encouraged the genocide remnants of our people.

Her son, Dikran, has recorded the following short but touching letter on his mother's life, work and influence:

"Two of the four Gospels record a very touching incident in the life of Jesus. Jesus is visiting the home of Simon the Leper and he is at table when a woman enters with an alabaster jar of ointment of pure nard. We are told that it was very costly. The woman broke the jar and poured it over Jesus' head.

"Some who were in the room grumbled saying, 'why all this waste of costly ointment? She could have sold it and used the money for the poor.'

"Jesus' response is astonishing: 'Let her

alone . . . she has done a beautiful thing for me. I say to you, wherever the gospel is preached in the whole world what she has done will be told in memory of her.'

"No one can predict how a person should respond to Jesus and equally no one can predict how Jesus will respond when lives are touched by him.

"Helen (Koundakjian) Hadidian was born on May 12, 1891, into the family of Badveli Hagop and Mariam Koundakjian in the village of Hassan Beyli, Turkey. She grew up in the pastoral environment of a village and in a family that was under the influence of very pious parents. Her formal education was received at the Girls Seminary in Aintab. On August 26, 1913, she married Badveli Yenovk Hadidian of Aintab, Turkey. Her trip from Hassan Beyli to Aintab was by mule and horse! Thus began a ministry of more than fifty years primarily in Beirut, Lebanon. Helen Hadidian became equally as active as Badveli Hadidian in ministering and shepherding the flock—most especially the sick, the hungry, the naked and the uneducated. She was one of the founders of the Old Age Rest Home in Beirut. *Hoviv* and *Houvouhi* Hadidian carried the ministry with an untiring dedication to the service of their parish in the name of and to the glory of the Great Shepherd of the sheep, Jesus Christ.

"Helen mother did what she could in and with her life. Her life was lived for others. For this reason she will be remembered by countless people, for what she did will be told in memory of her, especially among the families of her daughter Angel and of her sons Zaven, Dikran, and Calvin."

The Hadidian families have indicated that donations in lieu of flowers may be made to the Rev. Yenovk and Helen Hadidian Endowment Fund of the AMAA, 140 Forest Avenue, Paramus, NJ 07652, or to the Calvary Armenian Congregational Church, 725 Brotherhood Way, San Francisco, CA 94132.

## PETER HOVENANIAN

Peter Hovenanian passed away on September 21, 1986 at age 86. He was born in 1900 in Harpoot, Armenia. He came to the United States at age 16 with his mother, two brothers and sister, Mary. He met Sara Ouzoonian in Boston and they were married in September 1929. The result of this marriage

was two daughters, Alice and Phylliss.

Peter's business career developed in a tragic but interesting way. His brother Sooren was run over by a freight train and lost both legs. In helping his brother's rehabilitation and observing what the doctors were doing for Sooren, he noticed a lack in the therapy and invented the Temporary Training Leg for amputees. And for some 50 years after that, he worked for the Boston Artificial Limb Company. In a very telling sense, he joined his Lord, Jesus Christ, in saying to those who could not walk, "Arise and walk! I have made a new limb for you!" Peter retired in 1968 but worked five more years until 1973 on braces and collars for accident victims.

Peter was a quiet man, confident in his abilities, hard-working and one who loved and served his family and relatives to the very end. He is survived by his wife, Sara Ouzoonian Hovenanian, daughters, Alice and Phylliss Hovenanian, and a sister, Mary Hovenanian.

## DR. ROSE MENENDIAN

Dr. Rose Menendian entered her rest on July 20, 1986 in Chicago. She was born in 1899, in Divirig, Turkey. She was in her teens when she arrived in Chicago, Ill., and began working during the day and attending school at night. Through hard work and perseverance, she was able to enter the Chicago Medical School. Struggling against all sorts of adversities, she graduated as a medical doctor and specialized in gynecology-surgery. She worked for Mary Thompson Hospital for almost 50 years.

Dr. Menendian was a caring and loving physician. She would not bargain her services. Patients of Armenian descent and the needy could rely on her generosity. She would not charge them for her professional services.

Dr. Menendian loved her nation and cared a lot for Armenian institutions. She would donate readily and generously to all worthy causes. Armenia had a special place in her heart. She visited the Homeland seven times, and each time she had special contributions to make to the See of Etchmiadzin, and to the Armenian Evangelical Baptist Church of Erevan. She was a faithful member of the Armenian Congregational Church, and along with her sister, Armenouhy Sentel, generously supported the missionary outreach of the AMAA.

## DR. SOCRAT AVEDISIAN



Dr. Socrat Avedisian

Dr. Socrat Avedisian was born on February 15, 1907 to the family of Hagop and Khatoun and had two brothers (Peter, Hampar) and three sisters (Ovsanna, Gulizar and Esther).

Dr. Socrat, being the youngest of six children, stayed in the Middle East during the First World War. At a very young age he engaged in various village battles with the Turkish Army during the massacres. He describes his survival as God's miraculous act in his life. Many people who left their homes died on the way, but he, through the grace of God, lived to arrive in Beirut, Lebanon. As a determined Armenian youngster, Dr. Socrat Avedisian went to the American University of Beirut and graduated in 1931 from its Dental School.

Dr. Avedisian left Lebanon in 1938 to immigrate to the United States. After one year of stay in the United States, he married a beautiful lady by the name of Regina on August 12, 1939.

As a family, Dr. and Mrs. Avedisian have been staunch supporters of Armenian Evangelical churches and the Armenian Missionary Association of America. In fact, on Sunday, May 5th, 1963, there was a picnic planned at Dr. Avedisian's garden to raise funds for the Armenian Missionary Association. Dr. Avedisian suffered his first heart attack two days prior to that picnic and was taken to the hospital. However, his determination did not change. According to his wishes the picnic took place that year despite his absence.

It was the continuation of the same heart attack that took his life on May 30, 1986. He is survived by his wife, Regina, son Albert, and two grandchildren.

## ARSHALOOYS GULESERIAN

Arshaloos Guleserian made her transition to her heavenly home on July 1, 1986 in New York. She was 98 years old.

She was a dedicated member of the Arme-

nian Congregational Church of Chicago, Ill. She is survived by two daughters, six grandchildren and ten great-grandchildren.

May God bless her memory to all who knew her and whose lives were touched by her faith and love.

## MARY KLUDJIAN HARTUNIAN

Mary Kludjian Hartunian passed away on September 28, 1986. Born in Bityas (Musa Dag) in 1911, she married Stephen Kludjian and immigrated to New Castle, PA, in 1928, moving to Philadelphia in 1940. She and her husband had three children, John, Armine, and Karen, and later six grandchildren. After Stephen's death in 1971, she married Albert Hartunian, who died in 1977.

An active and well-known member of the local Armenian community, she dedicated herself to working for her church and other civic organizations.

By her many friends, Mary will be remembered as a compassionate, energetic and giving woman who never failed to come to the aid of those who were ill or in need. By her family, she will be remembered as a beautiful, wise, and devoted mother and grandmother who taught the joy of life through her own loving example. She will live through her own loving example. She will live always in the hearts and memories of the many people whose lives she touched.

## ROSE SURMA TASHJIAN

Rose Surma Tashjian, 88, died on October 10, 1986. She was the widow of George Tashjian.

Born in Harpoot, Armenia, a daughter of the late Sarkis and Altoon (Terzian) Konjoyan, she was a resident of Cranston for the past 26 years.

Mrs. Tashjian leaves a daughter, Alice Tashjian of Cranston, and a son, James J. Tashjian of Narragansett, RI.

## MARY GRACE PROODIAN

Mary Grace Proodian, a long-time resident of Watertown, Mass., passed away at the Emerson Convalescent Home on April 10, 1985 on the eve of her 91st birthday. Born 1985 and educated in Worcester, Mass., Miss Proodian was the daughter of one of the first Armenian families who came to America. Her father, Stephen Proodian was one of the founders of the Armenian Church of the Martys in Worcester, Massachusetts.

Mary was a lady with a deep and firm Christian faith. She was a member of Payson Park Church in Belmont for over 50 years and actively participated in numerous charitable, religious and social organizations including Armenian Women's Welfare Association, AGBU, First Armenian Church of Belmont

and the AMAA.

She is survived by her niece, Alice Serijan of Yarmouth Port, Mass. Her sister, Stella Proodian, surviving her by only 9 months.

## LEVON BILEZIKIAN

Levon Bilezikian was born in a patrician Protestant family of Marash in 1898. As a youth, he was exposed to the horrors of the Armenian genocide. Having taken part in the defense of Marash in January 1920, he had to flee to Adana in the violent snowstorm that decimated the escaping survivors of the Marash massacre. After living a few years in Aleppo, he established himself as a tailor in Paris, France, where he married Araxie, and, at her death, Agnes, both daughters of Rev. Garabed Kupelian, one of the 19 ministers who were burned alive by the Turks in a church at Osmaniye in 1909. Their three children, Gilbert, Edward and Monique were born in Paris. During this period, Levon served faithfully and vigorously the Armenian Evangelical church of Paris as a member and an elder. After living for 35 years in France, Leon emigrated with his family to the United States where they settled in Newton, MA.

In many ways, Leon's life tragically illustrated the hardships that befell the Armenians of his generation. Born between the two great massacres as a subject of a power bent on exterminating those of his race and religion, he nevertheless survived and flourished. Leon's life spanned two centuries and three continents. Twice he lost to death his beloved companion, and three times he became a displaced person. He left this earth unexpectedly on December 19, 1986, and entered into the presence of the Savior he loved and served. He is survived by his wife Valentine, and his three children.

## MARIE M. GAROIAN

Marie Minassian Garoian, 84, of Cranston, Rhode Island, died on December 31, 1986 at a healthcare facility in Nashua, NH. She was the widow of Armen Garoian.

Born in Adana, she came to the United States in 1922 and lived in Providence and Cranston, Rhode Island until her illness.

She leaves two daughters, Marion Manoogian (Mrs. Henry) of Amherst, N.H. and Queenie Holmberg (Mrs. Dewey) of Canton, Mass.; 8 grandchildren; 4 great grandchildren; and 3 nephews.

Memorial services and burial were conducted by the Rev. John A. Zarifian of the Armenian Congregational Church of Providence, Rhode Island. Mr. and Mrs. Garoian were lifelong members of the church; he as a deacon.

42-98  
343-99



## BLANDINE LEVONIAN

Blandine H. Levonian, 78, wife of Levon M. Levonian, died on August 5, 1986 after a long illness. Born in Turkey, she was the daughter of the late Dr. H.M. and Beatrice Nazarian Hadidian. She had resided in Troy most of her life. Mrs. Levonian was a member of the United Armenian Calvary Congregational Church in Troy, NY.

Survivors, in addition to her husband, include a brother, Dr. Zareh Hadidian of Grafton, Mass.; a sister, Artine Hadidian of Troy; two nieces and a nephew.

## HAIGAZOUN ANDONIAN



Haigazoun Andonian

Haigazoun Andonian was born in Aintab, Turkey, on March 9, 1903 to Joseph and Nouritza Andonian. He was twelve when his family home was ransacked by the Turks and he was driven into the deserts of Syria. In 1920, when the French occupied Turkey, the Andonian family returned to Aintab, only to be deported once again in 1922.

In 1935, Haigazoun and Angel Sarkissian were married. They were blessed with four children: Mary, Ida, Samuel and George. In 1968, the family immigrated to the United States and settled in Arlington, Mass. Haigazoun found his niche in the First Armenian Church of Belmont where he served as deacon. He expressed his faith in the playing of the harmonica in church, in strongly witnessing his profound trust in God, and in the earnest way befriended and loved people. In 1983, the church honored him as "Father of the Year" and in 1985, the entire church family celebrated the 50th wedding anniversary of Mr. and Mrs. Haigazoun Andonian.

Haigazoun died on June 30, 1986. Surviving are his wife, Angel, his four children and nine grandchildren.

## EMMA REJEBIAN

Emma Rejebian, beloved sister of Mrs. Lillie Vartanian, Horik and Margaret Rejebian, passed away at Presbyterian Hospital on September 24, 1986 at the age of 73.

Miss Rejebian, who resided with her sister Lillie Vartanian in New York City, will be sorely

missed and will always be remembered and appreciated by her sisters for taking the role of a daughter in the care and love she demonstrated to them.

A funeral service, officiated by the Rev. Daniel Albarian, Pastor of the Armenian Evangelical Church of New York, was held at the Frank E. Campbell Funeral Chapel in New York City with interment at Cedar Grove Cemetery.

The AMAA leadership and friends extend to the family heartfelt condolences on Miss Rejebian's passing.

## ZADIG MATHEVOS PALOIAN

Zadig Mathevos Paloian passed away on July 1, 1986 after a long illness. He was 87 years old. Born in the village of Thonderag in Sepastia (now in Turkey) in 1899, he was the eldest son of Mathevos and Sima Paloian. He left his family when he was 14 and came to the United States.

In February 1926, he traveled to Cuba to marry Helen Hardy, an orphan from Kharpoöt, Turkey, in a civil ceremony. They exchanged their vows once again in a religious ceremony in January 1927 in Racine, Wis. The couple had four children.

A self-educated man, Mr. Paloian also taught himself electronics and the carpentry and plumbing trades.

He is survived by his wife of 59 years, Helen; two children, Matthew Paloian of Chicago, IL, and Lucille Ajemian of Dover, Mass.; six grandchildren and a brother.

## DARWIN E. BEAUCHAMP

Darwin E. Beauchamp, husband of Marguerite Janbazian Beauchamp, was born October 25, 1917 in Oklahoma. His family moved to Kansas when he was a year old and lived there until he was seven moving back to Oklahoma where he started school. He also went to church where his mother played the piano and his father was active on the governing board. As he grew up in the church Darwin took a leadership role and when he was in high school he traveled around his state speaking to young people's groups. He was inspired by the assistant minister of his church and felt he wanted to do full-time pastoring to share his love of God and God's love for us. His pastor encouraged him to go to a Christian college to fulfill his dream.

Since he was the eldest in the family and they depended on him to help with the farm work, he decided to go first to a nearby Junior College and still be at home to help his family. Not only did he work on his family's farm, but also for other farmers in the area, planting, plowing, harvesting. They knew they could depend on Darwin to get the most out of the land. He still continued his church ac-



Darwin E. Beauchamp and his surviving wife, Marguerite

tivities, played baseball on the school team and enjoyed painting with watercolor.

A year later, he went to a church college in Tennessee by working on a school-assisted scholarship. When he got home in June he found that the crops would bring in only enough to pay the taxes. This was the end of college for him. The experience for his family was like so many others as depicted in the book, "Grapes of Wrath" during the dust bowl era in Oklahoma. So this was the beginning of the first of many trips back and forth to California to pick peaches, plums, grapes and returning to Oklahoma in the summer to help on the farm and share the money he'd made. It was during these trips to California that he was introduced to "Armenians." He described them as "generous, helpful and strong-willed." He was impressed by their ingenuity and perseverance.

He married a hometown girl, raised five daughters, living in Oklahoma until he was hired by the Sante Fe Railroad for whom he worked for 40 years. By the time he retired in October 1979 he had been promoted to Trainmaster which was a management position, giving him the responsibility for hiring, ordering materials for new lines and repairing of old and overseeing all phases of the railroad lines in his area. During these years, although working and very busy, often holding two jobs to provide for his family, he never lost sight of his Lord and Master. He wrote poetry and shared them with fellow workers, expressing his love for God and His wonderful gifts to us, as well as our responsibility to Him. Even in casual encounters he always managed to bring God into the conversation.

In June 1978, he met Marguerite Janbazian Sheets and a year later they were married. When he retired in October of that year he kept house while she taught school until June '80 when she retired and they began traveling all over the United States during the next five years in their motor home, returning to San Clemente after each trip. He was a constant help and source of strength to his wife in

caring for her mother, taking her to the doctor, doing her grocery shopping, etc. Then when Marguerite's sister had cancer he encouraged and boosted her morale, for the next six years.

In 1984 he realized a lifelong dream to visit the Holy Land. He and Marguerite went to Jordan, Egypt and finally, Israel. He was able to see where Jesus had lived and walk where He had walked. He enjoyed and absorbed every detail during the tour, imagining Jesus there. Of course, there was another poem as a result of that experience.

A month later, he had a kidney removed, but recovered nicely. His cheerfulness even carried over into the Emergency Room, joking with the doctors. He always had a pleasant word for those around him. When he knew of someone who was apprehensive about heart surgery, he made it a point to talk to them and give reassurance with a "I'll pray for you. I know you'll be fine, I've been through it." He also opened his heart and home to the Armenian community in San Clemente and hosted groups for AMAA several times having started contributing even before he married into the Armenian family.

Darwin and Marguerite attended the San Clemente Presbyterian Church where he was an active member, serving as an usher and on the Missions Committee. Twice they went to Chinle, Arizona to work on the mission church building on the Navajo Reservation, tiling, papering, painting the church and manse. In January 1983 they went to Kona, Hawaii to help in the building of a Christian university sponsored by Youth With a Mission.

His philosophy was to help others to make life more pleasant for them. His knowledge of many subjects was a source of help to Marguerite and her family. Whether it be medicine, finances or child rearing they learned to depend on his wisdom and expertise.

Typically, his last act was thinking of someone else—his brother in Fresno who was celebrating a birthday for which Darwin planned a party with his sister's help. The next morning he was taken for an exploratory operation during which they found a perforated ulcer in the aorta and as a result, died. His last words to Marguerite were, "I have to say goodbye. But don't worry, I'll be fine."

A memorial service was held on June 1, 1986 in Fresno officiated by Rev. Robert Holland and attended by three brothers and his sister, daughters from Denver, Dallas and Phoenix, Marguerite's children, nieces and nephews and friends who always enjoyed his wit and thoughtfulness in their lives.

A second service was held in San Clemente June 10 which was attended by 100 friends, co-workers, church members and family. It

was a service of hope and encouragement with hymns, prayers and accolades. He is survived by his wife, 5 daughters, stepchildren, 14 grandchildren and 2 great grandchildren, who are richer for having him in their lives.

The following poem, one of many, is an indication of his love and obedience to God, and a reflection of his responsibility to others.

### WHAT HE EXPECTS

What does he expect of me  
Do I serve him begrudgingly  
When I hear the anguish of my fellowman  
Do I respond with love and no demand?

Where does he want me to go  
Is there something special I should know  
Do I come to him on bended knee  
And accept his guidance willingly?

Is there joy and laughter in my smile  
Am I happy to go the last mile  
Do I serve him with no questions asked  
Am I ready and willing for any task?

Serving all my fellowmen  
Extending love beyond my Friends  
Standing alone if the need be  
Accepting any challenge bestowed on me;

Helping those who falter and fall  
Having Faith to move mountains tall  
Being prepared for eternity  
Is what he expects of me.  
7/10/78 D. E. Beauchamp

**The AMAA Board of Directors extend their heartfelt condolences to the families of the deceased through the medium of the AMAA NEWS.**

- \*Ruzian, Mary  
Upper Darby, PA Dec. 13, 1985
- \*Bagdoyan, Astrid  
Danville, PA May 9, 1986
- \*Bozian, Osanna  
Astoria, NY May 15, 1986
- \*Chamichian, Souren  
Mt. Pleasant, MI Oct. 10, 1986
- \*Hintlian, Neshan  
Washington, DC Oct. 17, 1986
- \*Kazanjan, Habib  
Pittsburgh, PA Oct. 17, 1986
- \*Cutler, Albert  
Los Angeles, CA Oct. 24, 1986
- \*Harikian, Nevart  
Fresno, CA Oct. 29, 1986
- \*Derian, Colin Michael  
November 1, 1986

- \*Nazarian, Juliette  
Watertown, MA Nov. 2, 1986
- \*Tamgairian, Max

- Pasadena, CA Nov. 6, 1986
- \*Bagdasarian, Col. Irwin  
Fresno, CA Nov. 14, 1986
- Aznavorian, Arpine  
Staten Island, NY Nov. 20, 1986
- \*Keshishian, Mary  
Detroit, MI Nov. 23, 1986
- \*Giragossian, Aram  
Lynbrook, NY Nov. 26, 1986
- Normart, Robert  
Fresno, CA Dec. 7, 1986
- Gulian, Hazel  
Fresno, CA Dec. 7, 1986
- Abajian, Christopher James  
Los Angeles, CA Dec. 9, 1986
- Fereshtian, Grace  
Fresno, CA Dec. 9, 1986
- \*Mooradian, Cindi  
Dec. 10, 1986
- \*Bilezikian, Levon  
Newtonville, MA Dec. 19, 1986
- \*\*Ashkarian, Beatrice  
Gardena, CA Dec. 19, 1986
- Kamajian, Arthur  
Mt. Vernon, NY Dec. 25, 1986
- Kafesjian, Lloyd  
Pacific Palisades, CA Dec. 27, 1986
- \*Garoian, Mary  
Nashua, NH Dec. 31, 1986
- Levonian, Yeranouhie  
Watertown, MA Jan. 2, 1987
- Parsekian, Benjamin  
Elmhurst, NY Jan. 6, 1987
- \*Boyajian, Burgess  
Riverside, RI Jan. 9, 1987
- Margossian, Areknaz  
Emerson, NJ Jan. 19, 1987
- Goulian, Rose  
Fair View, NJ Jan. 31, 1987
- \*Brousalian, Lucy  
Woodland Hill, CA
- \*Nedurian, Vrom  
Philadelphia, PA
- Nazarian, Sultan  
Hollywood, CA
- Tatoian, Margaret  
Carmichael, CA
- Bedian, Paul  
Los Angeles, CA
- \*Garoyan Nevart  
Whiteman, MA
- \*Michigian, Azniv  
Kingburg, CA
- \*Kakusian, Kerop
- \*Malootian, Maritza  
Hartford, CT
- \*Churukian, Helen

**\*Memorials were designated for AMAA.**

**\*\*Bequest Assigned.**



# IMPORTANT ANNOUNCEMENTS

## 'MUSA DAGH' AUDIO TAPE IS AVAILABLE

Mrs. Ermance Rejebian of Dallas has presented "The Forty Days of Musa Dagh" by Frantz Werfel on audio cassette in English. This is her most popular review presentation.

Mrs. Rejebian, 80, recounts the heroic struggle of Musa Dagh Armenians against the Turkish attackers in a style befitting master storyteller. The tape has a playing time of about 60 minutes.

Mrs. Rejebian was born in Bursa, Turkey. Her family moved to the United States when she was 14 and settled in Los Angeles. She moved to Texas after marrying her husband, Vahram, in 1934.

These cassettes, selling at \$10.95 a copy, may be ordered from the Armenian Missionary Association of America. Use the coupon below to place your order.

## A Unique Book offered at a Special Rate

### ARMENIAN NEEDLELACE AND EMBROIDERY

by Alice Odian Kasparian

A landmark volume on the history, usages and techniques with illustrated instructions of the centuries-old art of Armenian lacemaking. Features a photographic collection of more than 100 priceless specimens with instructions for making two dozen needlelace patterns.

This unique book is now offered to our members and friends at \$7.50 per copy (one quarter of its listed price of \$29.95). Use the coupon below to rush your order.

## CLERICAL, SECRETARIAL AND MANAGERIAL JOBS

We believe that you, the supporters of the Armenian Missionary Association of America, also offer intercessory prayers on our behalf desiring that we have the finest of workers in its administration.

We would like to give you the opportunity to recommend an outstanding individual who can help us to give you the kind of service you deserve.

If you or others you know would be interested in considering clerical, secretarial or managerial work with the AMAA in Paramus, New Jersey or Van Nuys, California, kindly write to AMAA, 140 Forest Avenue, Paramus, New Jersey or phone (201) 265 - 2607; 2608. A qualified and committed Financial Manager is of special interest to us.

## HELP FIND A LOST MAN

World Wide Tracers are looking for a man named MESROP ABRAHAMIAN who immigrated to the U.S. between 1919-1921. He was a child at the time, and was born between 1911-1914 in Aghchakshlag, Kamarlu County, Armenia (now Russia). He was in the National Refugee's Camp in Armenia and was transferred to an American camp and sent to the U.S. His parents' names were Avitis and Shogher. Mesrop's brother is still in Armenia, while his nephew is in the U.S. searching for his uncle.

Any information about MESROP ABRAHAMIAN may be sent to World Wide Tracers, P. O. Box 4495, San Clemente, CA 92672.

### Att: Armenian Missionary Association of America, Inc.

Please forward the following:

- ☐ .... Copies of the *Armenian Needlelace & Embroidery* (#120)  
at \$7.50 per copy  
☐ . . . . Copies of the *Forty Days of Musa Dagh on Tape* (#204)  
at \$11.00 per copy.

Please add \$1.00 for postage & handling per copy.

Enclosed is my check for ....

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Make checks payable to the A.M.A.A.

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